

Joshua 07-07-13a

This is Friday the 13th of July 2007. We continue our study in the book of Joshua, picking up in chapter 11. We'll take a moment, as we always do, to exercise the privilege of prayer.

It gives us the opportunity to make sure that we are prepared for the ministry of God's Holy Spirit so that all of our efforts at understanding and interpreting God's Word and making application in our lives will be fruitful because it is not by might nor by power. It isn't my eloquence. It isn't even our diligence.

It is the supernatural grace of God's Holy Spirit that makes the truth of God's Word efficacious for us. Shall we pray? Father, it is a privilege once again to find ourselves free of the distractions and the cares of this life, to refresh our souls at the oasis of your Word. We thank you for the opportunity to spend time in fellowship with believers of like mind, to receive the benefit of the spiritual gifts you have distributed to each one of us, to receive that benefit and that encouragement and edification that comes where even two or three are gathered in the name of the Lord Jesus.

We ask your blessing on us as we study this portion of your Word. May each of us find in it those promises and principles and doctrines that will sustain us and thoroughly equip us for every good work. We ask it in Jesus' name.

Amen. This campaign on the part of the new generation in Israel, the generation that did not drop in the wilderness, that actually grew up in the wilderness, wondering why they were wandering. You know there's that Christmas song, I wonder as I wander.

It's kind of a mournful, plaintive sort of song. Maybe you don't know that. Well, this coming Christmas, find that song.

It'll sober you up for the Christmas season because it's very sad. I wonder as I wander. And many of these individuals no doubt wondered as they came of age and looked around and saw that they were recently freed slaves in terms of the people of Israel and yet they did not have a homeland.

They were sort of fugitives and vagabonds wandering about in the wilderness, wondering if they would ever arrive at the destination that God had promised. And now they have. They have crossed the Jordan.

They're in the land. They've got a great commander in Joshua. But they have a formidable task ahead of them, a gigantic task.

Overwhelming odds as they go into this settled country full of walled cities and well-trained and well-armed troops who have resources and storehouses and vast numbers. They're coming in as an invading army to dispossess these evil people of their land to

fulfill the sentence that God has passed on these evil people for their crimes and for their wickedness, which has been building up for centuries. But from the human point of view, it is an impossible task.

But with God, all things are possible. And these troops suddenly discover that there was benefit to their wandering because they have learned to live off the land. They have learned to move quickly, even in the dark.

They know how to survive. They know how to move themselves. They know how to pack.

They know they've got hardened muscles. They are used to covering terrain. These sort of fat and sassy troops that have been sitting behind the walls of fortified cities, guzzling the fruit of the land and the grain and the wine and so on, go marching forth.

And they are great heroes of the dinner table. And they are great heroes of the wine trough. And they are great heroes of the beer stein.

But when they actually have to go out, and maybe they even fight their neighbors from time to time, but they have never faced a foe such as God has prepared through 40 years of life in the wilderness. And Joshua's lightning raids and forced marches take them by surprise. But first and foremost, all of these skills would be meaningless and ineffective were it not for the grace of God.

God is with them and God fights for them. And it is a combination of skill and preparation with the grace and the provision of God. There is a good summary in the Bible Knowledge Commentary at chapter 11 of Joshua that I would like to read to you.

I cannot say it any better. The author here says, after the exhausting military campaign in the south, remember? Jericho, Ai, and the battle of Gibeon, and then going to Makeda, the cave, and the coalition of kings in the south with Adonai Zedek. We just covered that in chapter 10, right? After the exhausting military campaign in the south, Joshua was not to enjoy any prolonged period of recuperation before facing an even greater challenge.

You would think, well, that was a pretty big deal, this whole thing in the south, but there's an even greater challenge awaiting him in the north. A massive coalition of forces in the north, but he was equal to the task. Israel's leader was both a military genius and a spiritual giant.

Militarily, his tactics were skillful. Number one, his battles were all offensive. We talked about this last time.

Joshua didn't sit around waiting to get attacked by these people. While these people were forming up and talking a big fight about how they were going to go run the Israelites off, before they could even get themselves organized, Joshua is already attacking them. All of his battles are offensive.

Joshua never sits and gets attacked. He is the attacker, not the attackee. When he learned that an attack was impending, he preceded it by an attack of his own.

Best defense, good offense. Second, he used the element of surprise, for example, against the five Amorite kings besieging Gibeon in chapter 10 verse 9, against the many kings at the waters of Merom in chapter 11 verse 7, that's what we're looking at now, and against Ai when he staged a decoy route in chapter 8. Number three, he sent his soldiers to Harrah, the retreating enemy, to prevent them from reaching their cities, and again that was in chapter 10, pursuing them, asking for an extension of the day to make sure they could catch as many as possible before they got back behind their city walls. Spiritually, the commentary goes on to say, Joshua served as an example to the people.

He stood by the promise his spies made to Rahab. He kept faith with the deceptive Gibeonites. He could have used his position for personal gain, but he did not.

With such a leader at the helm of affairs in Israel, the conquest entered its final phase. I think that's a very fine summary of what we have seen up to this point, and it anticipates what we are now studying in chapter 11. These kings of the north also now are going to try to confederate, to join together, and there's a huge number of them.

In the same way that Adonai Zedek tried to marshal the forces of the south, now Jabin, king of Hazor, heard what was going on in the south, and he decided to create this coalition. So, Jobab, and the king of Akkath, and the kings from the north, and the mountains, the plains, and all of these other areas, Canaanites in the east and the west, Amorites, Hittites, Perizzites, Jebusites, Hivites, they're just going to overwhelm them with numbers. A vast coalition.

Kind of reminds you of the United Nations. We're just going to get troops from all of these different countries, going to meld them all together into this overwhelmingly superior force. What does the Bible say about superior force? It is not by might, nor by power, that victory is achieved.

God says it is by His Spirit, and the Spirit of God, the presence of God is with Israel. So, even though they all go out, they and all their armies with them, as many people as the sand on the seashore in multitude, with very many horses and chariots. Now, here's the thing about horses and chariots.

In the Old Testament, they represent the pinnacle of technological advancement in warfare. They are the armored cavalry. They are the tanks.

They are the armored personnel carriers of the ancient world. In the same way that owning camels was a sign of prosperity in the domestic realm, Job had a lot of camels and she-donkeys and so forth, and that was a sign of his great wealth. When it comes to military, in this particular phase of history, having horses and chariots, that is the most

powerful arm of the army that anyone had.

If you had horses and chariots, you were extremely strong and unstoppable. People who could not meet your chariots with chariots, what is your infantry going to do against horses and chariots? They just literally run over you, run you down, run past you. Men on foot had a really hard time dealing with horses and chariots.

They were just overwhelming force. Well, they've got very many horses and chariots. When all these kings had met together, verse 5, they came and camped together at the waters of Merom to fight against Israel.

In locating this place, the waters of Merom, this turns out to be very near Jabin's town of Hazor. Jabin is the guy who is assembling this vast horde, and he doesn't want to have to travel very far, so they all meet together not far from Hazor, and that's important to understand in the account that follows. The waters of Merom are very near the town of Hazor.

The Lord said to Joshua, do not be afraid because of them. Now, try to visualize this for a minute. This would be, we live, most of us here in Dallas, and suppose that a giant army came up from the south.

Some enemy marshals all of its forces in Mexico, and they start marching up through south Texas, and now they are gathered just south of Dallas. And there's hundreds of thousands of them, and they've got tanks, and they've got helicopters, and they've got missiles, and they've got artillery, and they've got all the latest equipment, and there's just huge numbers of them. They're like locusts on the land south of Dallas.

And it looks certain that they are going to overrun our neighborhoods here, and put us all to the sword, so to speak. Blow us up. And the only thing you have by way of countering this threat is your local National Guard and a voice from heaven that says, don't be afraid.

I'm the Lord your God, and I'll take care of this 500,000 man army that's sitting on the south border of Dallas. What would be required as you see the TV pictures of this vast endless horde about to attack? You have what your eyes tell you, what your ears tell you, what your instincts tell you, what your experience tells you is going to happen when this vast, uncountable army comes across versus this voice from heaven that says, don't be afraid. I've got it all under control.

It is fear versus faith. It is believing the voice of experience, believing human viewpoint, human wisdom, versus believing what God says. But that's exactly the battle that you and I face all the time, isn't it? There is a way to get by in this world.

If you're a student, a lot of students have ways to get the grade. They have found ways to kind of beat the system. They've found ways to collaborate.

They've found ways to get over and get the good grades. And if you do things right and you do things properly, you many times end up bringing up the rear. Maybe you do all of the work and you don't get the grade that they got because you did it the hard way.

You did it the right way. People, I think about this, there was another case this morning where there's construction on the highway and the sign says left lane ends, 1,000 feet, merge right. And so you say, okay, well, I'll get over and merge right.

Well, then there's just uncounted dozens of people who are going to fly all the way up to the very end. They don't want to merge right. They're going to go up there and force their way in.

And the people who are law-abiding model citizens get pushed further and further to the back while all of these, in my mind, ne'er-do-wells rush up to the front and pass everyone else by because they're inconsiderate. And they say, well, I'm just going to take advantage of the fact that these people obeyed the sign and merged right and I'm going to rush up in front of them and I'll be at my destination before they are. And it seems like good guys finish last.

So we are tempted to go the way of the world. We are tempted to use the same weapons that the world uses, do things the same way they do. Well, if they bend the rules, I'm going to bend the rules.

If they cut corners, I'm going to cut corners. If they fudge, I'm going to fudge. If they hedge and they manipulate and they do these sort of scurrilous things, well, that's just what you have to do to compete and to stay up.

And it looks like if you do things the honorable way and the biblical way and the way that reflects integrity, you're going to finish last. That's the kind of challenge that Joshua faces. Look at this overwhelming coalition of forces with these chariots.

How many chariots are there in Israel? How many horses and chariots does Joshua have in his army? Not a one. Joshua himself doesn't have a chariot to parade around and look like the big commanding general. There are no horses and no chariots in Israel.

How many giants are fighting in the army of Israel? Well, none. If historians, archaeologists accounts are any indication, a lot of these people were pretty short, actually. A man six feet tall would have been a really tall man back in these days.

And there are lots and lots of individuals in the land who are Goliath's size. Remember, it's going to be several hundred years before Goliath and his brothers become the last of the giants to be slain. There's many, many families of giants in the land.

So they're looking at this and they're saying, you know, God rained down the hail and we had the element of surprise and we did this thing in the south, but the north is a whole

other can of worms here. And there's many more soldiers up there than there were in the south. And they are much better armed and they are prepared and I don't think we're going to be able to take them by surprise.

So what happens? It's just like for you and me. It pits the promise of God, the word of God, the directive of God, the instructions of God against what the human mind would think is going to determine success or failure. Do you ever feel this way? Do you ever look and say, you know, the world is just a flood tide.

It overwhelms, you know, the righteous man perishes off the earth. You can't really succeed in business or in school or in any other area if you're a straight arrow. You just get trampled by the crowd.

The Lord said to Joshua, verse 6, Do not be afraid because of them. This is not a counseling session between God and Joshua. God doesn't take Joshua up in his lap and say, there, there, Joshua, come on now.

This is a command. Be not afraid. It's just like one of the Ten Commandments.

It says, Thou shalt not be afraid. Do not fear. Tomorrow about this time, 24 hours from now, God says, I will deliver all of them slain before Israel.

Now this is a remarkable promise. Even given all of the things that Joshua has seen, this is a remarkable promise. These vast hordes are going to be dead about this time tomorrow.

And you are going to be free to disable the strongest stuff they have in their army. You will hamstring their horses and burn their chariots. Now, ask yourself this question.

There are uncounted thousands of troops out there and they've got these horses and chariots. If you wanted to go up and hamstring the horses and burn the chariots, so you're going up there with your knife and your torch, do you think any of those people would try to stop you? Excuse me, if you'll just let me get around behind your horse here, I just want to cut his tendon so he can't run fast and I'd like to, with your permission here, I'd really like to set your chariot on fire. They're not going to let you do that, are they? So when God says, burn the chariots and hamstring the horses, what does this imply? There's nobody left to defend them.

They're going to be sitting there empty, turned over, the horses just kind of wandering around. There will be no troops left. You shall hamstring their horses.

We'll talk about cruelty to animals here shortly. So Joshua and all the people of war with him came against them suddenly by the waters of Merom and they attacked them. Once again, Joshua has an unbroken string of attacks.

He doesn't wait for these guys to come find him. He marches forth with his smaller, inferior, weaker army and just starts beating the living daylights out of them. He attacked them by the waters of Merom, right up there in their home territory.

They're still assembling. They're trying to get organized and figure out their lines of communication and their chain of command. Well, which general is going to outrank which other general? How big is your city? Well, my city is bigger than yours, so I should outrank you.

And while they're talking, Joshua attacks and just starts hacking and slashing. This is a combination of faith in the promise and the provision of God. But Joshua doesn't just sit there and say, okay Lord, well we're just going to roast another all-beef weenie over the fire here and wait for you to wipe out our enemies.

Joshua knows, six days, shut thou labor and do all thy work. The promise of God doesn't mean that Joshua and the soldiers in the army of Israel don't have to fight, does it? What is the interpretation and application of that for you and me? Does God make many great and precious promises to us for provision, for guidance, for blessing? Can you think of any promise? Let's just stop with Joshua for a second. Can you think of any promise of God that you would like to claim for yourself? I can think of promises I would like to claim for myself.

I will never leave thee nor forsake thee. My God shall supply all your needs according to His riches in glory in Christ Jesus. Don't be anxious.

Those who wait on the Lord renew their strength. They mount up with wings. They run and they're not weary.

They walk and they don't faint. Be strong and have a good courage. Be not afraid.

The Lord your God is with you wherever you go. What time I am afraid I will trust in thee. You will never suffer the righteous to be moved.

There's lots and lots of promises, right? Now, do we just sit around and wait for those promises to be fulfilled? My God shall supply all your needs. Well, hey, God's going to supply my needs. Where's the lever for this footstool here? I'm just going to kick back and see what's on the tube.

It's a combination, isn't it? We do our best. We fulfill our assigned tasks. We have responsibilities.

God didn't say I will deliver all of their horses hamstringed and their chariots in a smoking heap of ruins, did He? He said you will defeat them. You will burn. You will hamstring.

You will destroy. I will deliver them to you, but you've got to do the work. So, it's

important for us to recognize what our responsibilities are.

This is what parents have to do with children and God is our Heavenly Father and that's what He does with us. If we did as parents, if we did everything for our children all the time they were growing up in the house, how prepared would they be for life when it's time to move out? If we always, if the parents did all the laundry, if the parents did all the dishes, if the parents prepared all the meals, if the parents cleaned up all the rooms and did all the homework and just did every single thing, what do parents typically do when their kids just get old enough even to toddle? They start having them participate. Well, why don't you help me by putting away this dish? Why don't you help by picking up that toy? Why don't you help by carrying this trash over so that we can empty it? We involve our children in the tasks of life in a home and teach children how to function, how to clean up after themselves, how to brush their own teeth, how to change their own clothes, how to make their own bed, how to clean their own room, how to help with the community tasks of the household so that by the time children leave they are functional and they can take care of themselves.

Isn't that what we do? Isn't that what parents do? What do you think God is doing with us spiritually? Is He going to do everything for us and just drop blessing in our lap and drop provision on our heads? He wants us to learn to be spiritually self-sustaining, to make our way in the world by His grace, through His provision, by means of His Spirit, by means of His Word. But we have to aggress. We have to have some initiative.

You can't just sit and wait for God to drop stuff on your head. This is what babies do. Babies sit and wait for the next meal.

Babies sit and wait to be changed. Babies wait to be picked up and carried from place to place. The Word of God says, I would that you were no more infants.

Paul says, I am disappointed over in Hebrews. I think he wrote Hebrews and he says, such a time as you ought to be mature and you ought to be teachers and you ought to be ready for meat. You have need of milk.

You're babies. And he says, that's disappointing. That's a shame.

I can't go on and explain things about Christ and His priesthood and the coming of God's kingdom so long as you remain infantile. So, Joshua goes forth. Joshua uses his military skills.

He uses his training. He takes advantage of the preparation of his army. His army, these guys have got muscles of blue twisted steel.

They have been hoofing it through the wilderness for 40 years. If there's one thing his army knows how to do, it is move and move quickly and move silently and move effectively and bring everything they need with them. They have to think, don't they,

before they leave.

Maybe I ought to bring a skin of water. Maybe I ought to bring an extra knife in case I break my sword. Maybe I ought to bring something to sharpen my sword after I've hacked up about 15 or 20 canes of knife.

The thing might be dull. I need a little sharpening thing to sharpen my bronze sword or my spear point with. I need to bring some leather lacing so I can fix various parts of my equipment and lace my shield up and lace my helmet up and lace my boots, my sandals up.

They prepare. They think ahead. And they use their skills and their training.

You and I should do the very same thing. We have skills and we have training. What are some of your spiritual skills that should be second nature, that we should remember to use so that we can avail ourselves of God's grace? What's a good spiritual skill? Better yet, what's a good list of spiritual skills and resources? How about our memory verse from Ephesians? Full armor of God.

What do those different pieces of armor represent? If you want to remember your basic skills and what it is we're supposed to be doing on a daily basis, what should we do? Stand there for having done what? Having girded your waist with? Truth. Where does truth come from? It's the word of God, isn't it? That's what we're doing tonight. That's why we pay attention in Bible class.

That's why we make the effort to concentrate and make the effort to meditate. It's one thing to concentrate in Bible class while I'm talking. If I can make it lively enough and interesting enough so that you don't actually fall completely asleep, that's great.

But what about tomorrow and the next day and the next day? Do you think back? Do you review Bible class? Do you review notes? Do you go back over the passage in your Bible and say, now what was it we learned from this verse? What is it we learned from this passage? What should I be doing with this? What difference does it make that I've studied the first ten chapters of Joshua now? Do I think any different? Do I act any different? Am I any better in the spiritual conflict because I've studied ten entire chapters of Joshua? If you've studied ten chapters and your life isn't any different, guess what? The whole thing was a waste of time. It is a waste of time to study the word of God if you do not gird your waist with it. How about the next item in that Ephesians 6 list? Stand therefore having girded your waist with truth, having done what? Having what? Breastplate of righteousness? How do you know the difference between righteousness and unrighteousness? Can you review your thoughts? Can you review your conversation? Can you review your relationship with people in your near periphery? Have you been kind or unkind? What does the Bible say? Be ye unkind one to another, carping and criticizing one another, for God has been unkind and critical of you.

Is that what it says? It says be ye kind one to another, tender hearted, forgiving one another even as God in Christ for Christ's sake has forgiven you. So, if you're going to put on the breastplate of righteousness, you have to know what righteousness is. Did we wear the breastplate of righteousness today? How did we treat each other? What was our conversation like? What was our thought life like? Was it righteous or unrighteous? What about the feet? What about the third element? Having shod your feet with the preparation of the gospel of peace.

Do you ever think about the elements of salvation, the elements of the gospel? Are you ready? If somebody should start asking questions, well, why are you a Christian? What's this whole thing about Jesus? Do you really get something out of that? Are you prepared? Do you understand redemption and reconciliation and propitiation? Remember, there's a direction for each one of those, isn't there? This is my memory aid for remembering the elements of the gospel. I think of the three R's. It's not reading, writing and arithmetic.

It's redemption, reconciliation and propitiation. It's three R's. One of them just has a P in front.

Redemption, reconciliation, propitiation. There's a direction. One of them is toward God.

One of them is toward us. One of them is toward sin. Do you know those? Are you ready to discuss them? If somebody comes up and says, what do you think you need Jesus to die for you for? What's that whole thing about? Why do I need to accept Jesus to come to God? Preparation of the gospel of peace.

It ought to be on your feet. What does that mean? Especially in oriental households or people that have new carpet, when do you put your shoes on? It's when you walk out the door, right? Inside the house, a lot of people go around barefoot. Some of you all go around barefoot even outside the house.

But, why does it say shoe your feet with the preparation of the gospel of peace? You always have your shoes on when you go forth. You ought to be ready when you're out and about. You've got it ready.

You're prepared. Be ready always the Bible says. It's a command.

It's not an option. It's not a nice to have. Be ready.

It's a command. Always to give an answer to every man that asks you a reason for the hope that is in you. Now, the other thing is, why would anybody ask you about the hope that is in you? What does that tell you about your hope? If you're sad, sacking around, dragging your feet and looking mopey, is anybody going to ask you about your hope? Is anybody going to ask a hopeless looking person about their hope? You've got to be hopeful, right? You've got to look like somebody who's got an enthusiasm.

Look like somebody who's enjoying their life. You don't just have to look like it. If you're living properly, you will.

So anyway, you can go all the way through that list. This is preparation. This is what Joshua's army has got, and they use it.

They use their preparation. They've had 40 years to prepare for this moment. And many of those years were tedious and boring and monotonous and uninteresting and dull.

And you can imagine in the 39th year of the wandering, some of these people had grown up as children. They've been out there 20, 30 years wandering around watching their parents all die, kind of depressing. All of the old people are passing away.

We're burying them out here. They're in the wilderness. They say, why is God leaving us out here? Look at the victories that they can achieve because they are strong and they are mobile and they are resourceful and they are well prepared and they are steel-hardened in their endurance and in their resilience and in their ability to live off the land.

That preparation pays off in these battles. This is going to be a seven-year campaign in the land, 40 years of preparation for seven years of conquest. And that's just about the way that it works.

They used to tell us in seminary that there's a ratio of how many hours of preparation versus how many hours of preaching. There's a lot more hours of preparation than there is hours of presentation. It takes a lot longer to get ready than it does.

Think about a recital. Think about any kind of a little speech or whatever. You spend a lot more time getting ready than you do actually doing the thing.

People that train for marathons, people that train for sports contests, train for the Olympics, hundreds, thousands of hours of preparation for a single contest, a single competition. Well, when we find ourselves in an endurance situation, it's a long-standing challenge. It's something that just seems to be endless.

And we say, why has God put this in my life? Why do I have to keep dealing with this? When will this end? Won't this ever be over? Is this ever going to finish? Just remember Joshua's army. It is needful preparation. They needed every day of that time they spent in the wilderness to be ready for this great time of opportunity, this great time of conquest.

And they are a great, great army, one of the greatest military forces of all time under one of the greatest generals that ever lived. And they are defeating hugely superior forces by the grace of God. And that grace includes their preparation and their training and their obedience and their willingness and their motivation.

They are highly motivated. They are confident. They believe what God tells them.

And that gives them confidence. And confidence counts for a lot, especially when it's confidence in God. Joshua and all the people of war with him came against them suddenly.

This is another surprise attack. Joshua always hits them when they are not ready. By the waters of Marom, very close to Hazor, and they attacked them.

And the Lord delivered them into the hand of Israel, who defeated them and chased them to greater Sidon, to the brook Mishraphoth, and to the valley of Mizpah eastward. They attacked them until they left none of them remaining. They attacked until there just wasn't anybody left to attack.

Now, do you know where Sidon is? Sidon is way up in Lebanon. Way up. There's Tyre and Sidon.

It's way, way up north. And the brook Mishraphoth, as you have it here, this is an interesting word. You actually know the root of this word, although you don't know that you know it.

There is a name for angels who surround the throne of God and look like flames. Do you know what they're called? Remember the seraphim? Seraph is Hebrew for burning. The seraphim are the burning ones.

Remember I told you that in Hebrew a lot of times you take a verb and if you put a name, an M in the front of it, it turns it into a noun? Well, look at this word again. Do you see the S and the R and the P-H? That's seraph, right in the middle of that word. The O-T-H just makes it a feminine plural and the main turns a verb into a noun.

So this is the brook of flames. It's the water of fires, plural. It's the lake of fires, sort of.

The actual word here is the lake of flames. Verse 8 is very close to what you would call a lake. It's the waters, mayim.

It's not really a word for brook per se. This is the waters of fire. So, figure that out.

Chased them all the way to the lake of fire and to the valley of Mizpah. Mizpah is a very common word and a very common term because Mizpah basically means tower and there are towers all over the land. So it doesn't really tell you anything when you say Mizpah.

Once again, you can see the main in front and then you have the rest of that word there. Mizpah is the water of fire. There are many, many places in Judah and elsewhere in the land that are called Mizpah.

This comes from Safa, T-S-A-P-H-A-H or P-A-H depending on how you vocalize it. It has the idea of a watchtower or an outlook point. Well, if you've seen the hilliness of the land of Israel, there are watchtowers all over the land.

But whether it is the waters of fire or the waters of fire, it is a book over which the sun probably set. So you would have this redness of the setting sun reflected in these waters. So they are waters very near the coast.

It's probably a lake or a river outlet into the Mediterranean Sea at which the sun sets and it looks like it's on fire at the close of day. So they just called it the waters of fire in the literal sense. But figuratively speaking, these represent our spiritual enemies and we have got to pursue them, we've got to attack them, we've got to resist them until there are none of them left.

And that's where they are going to end up. And also chase them to the valley of Mizpah eastward. And this is the valley of watchtowers.

So, they go somewhere where you just can't chase them any further. Chase them back into their holes, back into their strongholds. They attack them until there are none remaining.

Joshua did to them as the Lord had told him. This is the key. Joshua did what God told him.

He didn't care about the intelligence reports. Joshua's spies are saying, Joshua, I've got to tell you, that Jaman has got this innumerable host of allies all converging. We counted the chariots, we counted the horses, we counted the men of war.

It's huge, it's overwhelming. And Joshua says, well, God says he's going to deliver them on a hand, let's attack. Well, let's go get them.

Kind of reminds you later on, a few hundred years later, Saul's son, Jonathan, hears that the Philistines are over across the draw. So he takes his armor bearer and says, well, let's go attack them. And they just start slaying them one by one.

They find a little draw where they can only come up one at a time. And he just thumps one and passes him back. Jonathan stabs him and passes him back.

And the armor bearer finishes him off. They just stack him up and stack him up and stack him up. Because Jonathan is not afraid.

He's a great man of faith. He's a great man of God. And this is why he and David were such fast friends, because they were two of a kind.

They trusted God, they believed in his word. And there is nothing that is not possible when God is on your side. So look at verse 10.

This is our last point in the first session. Joshua turned back at that time and took Hazor. Remember I told you it's important to know where the waters of Merom are? Very near Hazor.

Joshua didn't take Hazor right away. He's right there at the waters of Merom. He went up and attacked and then he chased these guys all clear up to Sidon and clear over to the valley of Mizpah to the east.

Then he came back and took Hazor. You find that curious? Do you find that interesting at all? Wouldn't it make sense if you've driven the armies a little bit away to go take the big capital city of Jabin, the instigator of this big thing? But it's just like what happened in the campaign against the southern kings. Remember when the kings were in a cave and Joshua said, just put a cork in them, we'll get them later.

And he went and pursued those guys until there was nobody left to pursue. Same thing here. The city of Hazor is laying wide open.

All of the defenders, all of the armies are being chased further and further away. But Joshua doesn't come back and take the big prized city until he has accomplished the objective. God said, you shall slay this enemy.

You shall get their horses. You shall get their chariots. Don't let them flee and get away.

And that's what Joshua does. He doesn't get distracted by human wisdom or a human idea of what would be a good thing to do. Joshua did as the Lord had told him.

He hamstringed their horses and burned their chariots with fire. Then he came back and took Hazor. First things first.

And it's not the first things that human wisdom dictates. It's the first things that God says. Then Joshua turned back and took Hazor and struck its king with the sword.

For Hazor was formerly the head of all of those kingdoms. And how? We're going to pause here and take our break and when we come back, I'll tell you a little bit about Hazor, what its status was in the days of Joshua, and what archaeology has uncovered about it in recent days. But let's pause here and take our break.